842 Almost everyone agrees that a couple should have the first child as soon after marriage as possible and I found no married childless couples employing birth control measures. It is proper to continue having children until the
• 833 first grand-child is born. Although it is expected that
842 intercourse will continue as long as physically possible, a couple who continues to have children after they have become grandparents will experience much ridicule.

Pregnancy and Birth

843 Pregnancy and birth are periods of anxiety in every
844 society for they are physically dangerous for mother and child alike since either may die. There may be a spontaneous abortion or defective children may be born. Consequently, almost everywhere, special ritual is required with respect to various aspects of the period of pregnancy.

Seemingly, in Sanlei, some of the ritual or belief is supported by modern medical discoveries, i.e., certain food requirements such as increased consumption of meat and eggs for expectant mothers is medically sound. The origins of other customs are lost in antiquity. It has been posited in another context that certain proximate events were often interpreted to have spurious causal connections (Carroll, 1963:5). In any case, there is a great host of Chinese beliefs connected with pregnancy and birth with attendant rituals and avoidances which are exceeded in number only by those related to death.

864 within hearing distance although someone will occasionally
864 shush them. During the wedding party in front of all the
842 guests and children too, the bride is given a flower to
585 hold, the name of which has exactly the same sound as the common term for penis, for the purpose of helping to produce male offspring. Earthy remarks though resound softly throughout the audience such as, "Do you think it is too big?" "Have you ever squeezed one before?" or "That's not the only one you will get today" (See Glossary C).

• 833 Sexual intercourse is a natural function, to be enjoyed by men and women alike. It is recognized that there may be differences in a married pair's respective sexual appetites and an agreement that it is the responsibility of each to provide for the other. Male appetites are large at marriage but women usually take time to develop them, not reaching a peak until after age 30. Females are quite shy and rarely initiate sexual intercourse until married quite a while although there are exceptions.

Sexual intercourse is only properly performed in bed at night after dark, preferably at midnight, by a married couple who are seldom fully unclothed. The children sharing the bed should be asleep, checked by pinching them. Children learn to face away from the center of the bed and lie still for it is not proper for anyone to acknowledge that intercourse has taken place although with the crowded houses and the walls reaching neither floor nor ceiling, everyone can hear the creaking beds and distinctive sounds

833 [832] of sex. Sexual foreplay includes nibbling, blowing, and manipulation of erogenous zones. The only common position is the classical "man on top." Intercourse continues while physically possible but the frequency declines with age.

837 There are a few women whose husbands are unable to satisfy them. Currently, there are three such women in the village who have assignations regularly with other village men, two with a regular partner, while the third is insatiable. People say her husband is impotent. If the latter woman has relationships with any reasonably happy married man, his wife gets very angry as has happened several times and once there was a hair-pulling and scratching fight. Illicit sex within the village is usually in the mountain fields and almost never in a village house.

837 548 184 [275] Although men in some Taiwanese villages frequent the wine houses[4] in the city (Wolf, 1965), this characteristic is absent in Sanlei. One man in Erhlei is a habitue however and everyone knows about it but most of the criticism directed at him is not on a moral basis; rather, he is considered foolish for wasting his money. A few li girls who have become prostitutes in town return for visits and festivals but do not practice their trade in the village. They are not morally condemned and are welcomed at all li affairs.

842 Old methods of birth control included the use of herbal solutions by women and coitus interruptus by men